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RELIGIOUS.

ETERNITY OF GOD.

We receive such repeated intimations of decay in the world through which we are passing: decline and change and loss, follow decline and change and loss, in such rapid succession, that we can almost catch the sound of universal wasting, and hear the work of desolation going on busily around us. "The mountain failing cometh to naught, and the rock is removed out of its place. The waters wear the stones, the things which grow out of the dust of the earth are washed away, and the hope of man is destroyed." Conscious of our own instability, we look about for something to rest on, but we look in vain. The heavens and the earth had a beginning, and they will have an end.—The face of the world is changing daily and hourly. All animated things grow old and die. The rocks crumble, the trees fall, the leaves fade, and the grass withers. The clouds are flying, and the waters are flowing away from us.

The firmest works of man, too, are gradually giving way: the ivy clings to the mouldering tower, the briar hangs out from the shattered window, and the wallflower springs from the disjointed stones. The founders of these perishable works have shared the same fate long ago. If we look back to the days of our ancestors, to the men as well as the dwellings of former times, they become immediately associated in our imaginations, and only make the feeling of instability stronger and deeper than before. In the spacious domes which once held our fathers, the serpent hisses and the wild bird screams. The halls which once were crowded with all that taste and science and labor could procure, which resounded with melody, and were lighted up with beauty, are buried by their own ruins, mocked by their own desolation.—The voice of merriment, and of wailing, the steps of the busy, and the idle, have ceased in the deserted courts, and the weeds choke the entrance, and the long grass waves upon the hearth stone. The works of art, the forming hand, the tombs, the very ashes they contained, are all gone.

While we thus walk among the ruins of the past, a sad feeling of insecurity comes over us; and that feeling is by no means diminished when we arrive at home. If we turn to our friends, we can hardly speak to them before they bid us farewell. We see them for a few moments, and in a few moments more their countenances are changed, and they are sent away. It matters not how near and dear they are: the ties which bind us together are never too close to be parted, or too strong to be broken. Tears were never known to move the king of terrors. Neither is it enough that we are compelled to surrender one, or two, or many of those we love, for though the price is so great, we buy no favor with it, and our hold on those who remain is as slight as ever. The shadows all elude our grasp, and follow one another down the valley. We gain no confidence, then, no feeling of security, by turning to our contemporaries and kindred. We know that the forms which are breathing around us are as short-lived and fleeting as those which have been dust for centuries. The sensation of vanity, uncertainty, and ruin, is equally as strong whether we muse on what has long been prostrated, or gaze on what is falling now, or will fall so soon.

If every thing which comes under our notice has endured for so short a time, and in so short a time will be no more, we cannot say that we receive the least assurance by thinking on ourselves. When they, on whose fate we have been meditating, were engaged in the active scenes of life, as full of health and hope as we are now, what were we? We had no knowledge, no consciousness, no being; there was not a single thing in the wide universe which knew us. And after the same interval shall have elapsed, which now divides their days from ours, what shall we be? What they are now. When a few more friends have left, a few more hopes deceived, and a few more changes mocked us, "we shall be brought to the grave, and shall remain in the tomb, the clods of the valley shall be sweet unto us, and every man shall follow us, as there are innumerable before us." All power will have forsaken the strongest, and the loftiest will be laid low, and every eye will be closed, and every voice hushed, and every heart will have ceased its beating. And when we have gone ourselves, even our memories will not stay behind us long. A few of the near and dear will bear our likeness in their bosoms till they too have arrived at the end of their journey, and entered the dark dwelling of unconsciousness. In the thoughts of others we shall live only till the last sound of the bell which informs them of our departure, has ceased to vibrate in their ears. A stone, perhaps, may tell some wanderer where we lie, when we came here, and when we went away, but even that will soon refuse to bear us record; time's effacing fingers will be busy on its surface, and at length will wear it smooth, and then the stone itself will sink in rumble, and the wanderer of another age will pass, without a single call upon his sympathy, over our unheeded graves.

Is there nothing to counteract the sinking of the heart which must be the effect of observations like these? Is there no substance among all the shadows? If all who live and breathe around us are the creatures of yesterday, and destined to see destruction to-morrow; if the same condition is our own, and the same sentence is written against us; if the solid forms of inanimate nature and laborious art are fading and falling; if we look in vain for durability to the very roots of the mountains, where shall we turn, and on what can we rely? Can no support be offered; can no source of confidence be named? Oh yes! there is one Being to whom we can look with a perfect conviction of finding the security which nothing about us can give, and which nothing about us can take away. To this Being we can lift up our souls, and on him we may rest them, exclaiming in the language of the Monarch of Israel, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God." "Of old hast thou laid the foundation of the earth, and the heavens are the work of hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment, as a vesture shalt thou change them, and they shall be changed, but thou art the same, and thy years shall have no end."

The eternity of God is a subject of contemplation, which, at the same time that it overwhelms us with astonishment and awe, affords us an immoveable ground of confidence in the midst of a changing world. All things which surround us, all these dying, mouldering inhabitants of time must have had a Creator, for the plain reason that they could not have created themselves. And their Creator must have existed from all eternity, for the plain reason that the first cause must necessarily be uncaused.—As we cannot suppose a beginning without a cause of existence, that which is the cause of all existence must be self-existent, and could have had no beginning: and as it had no beginning, so also, as it is beyond the reach of all influence and control, as it is independent and almighty, it will have no end.

Here, then, is a support which shall never fail; here is a foundation which can never be moved, the everlasting Creator of countless worlds, "the high and lofty One that inhabiteth eternity." What a sublime conception! *He inhabits eternity*, occupies this inconceivable duration, pervades and fills throughout this boundless dwelling. Ages on ages before even the dust of which we are formed was created, *He* had existed in infinite majesty, and ages on ages will roll away after we have all returned to the dust whence we were taken, and still *He* will exist in infinite majesty, living in the eternity of his own nature, reigning in the plenitude of his own omnipotence, forever sending forth the word which forms, supports, and governs all things, commanding new created light to shine on new created worlds, and raising up new created generations to inhabit them.

The contemplation of this glorious attribute of God is fitted to excite in our minds the most animating and consoling reflections. Standing as we are, amid the ruins of time and the wrecks of mortality, where every thing about us is created and dependent, proceeding from nothing, and hastening to destruction, we rejoice that something is presented to our view which has stood from everlasting, and will remain forever. When we have looked on the pleasures of life, and they have vanished away; when we have looked on the works of nature, and perceived that they were changing; on the monuments of art, and seen that they would not stand; on our friends, and they have fled while we were gazing; on ourselves, and felt that we were as fleeting as they; when we have looked on every object to which we could turn our anxious eyes, and they have all told us that they could give us no hope nor support, because they were so feeble themselves—we can look to the throne of God; change and decay have never reached it; the revolution of ages has never moved it; the waves of an eternity have been rushing past it, but it has remained unshaken; the waves of another eternity are rushing toward it, but it is fixed, and can never be disturbed.

And blessed be God, who has assured us by a revelation from himself, that the throne of Eternity is likewise a throne of mercy and love, who has permitted and invited us to repose ourselves and our hopes on that which alone is everlasting and unchangeable. We shall shortly finish our allotted time on earth, even if it should be unusually prolonged. We shall leave behind us all which is now familiar and beloved, and a world of other days and other men will be entirely ignorant that once we lived.—But the same unalterable Being will still preside over the Universe, through all its changes, and from his remembrance we shall never be blotted. We can never be where he is not, nor where he sees and loves and upholds us not. He is our Father and our God forever. He takes us from earth that he may lead us to heaven, that he may refine our nature from all its principles of corruption, share with us his own immortality, admit us to his everlasting habitation, and crowns us with his Eternity.

DEATH OF AN INFIDEL.

[Furnished by a Glergyman.]

A few years since I went to reside in the town of ——. There lived in the place a physician somewhat eminent as a practitioner; but he had received his education at that unhappy period of our national existence, when *infidelity* was so profusely imported from France, and when physicians, in particular, seemed to drink deep into its spirit. He possessed a large share of native talents and a discriminating judgment; but his general acquirements were very small. He was awfully profane, and had entirely neglected the means of grace for about twenty years. He had been heard to say, that he "would as soon have his family brought up in Algiers as in this country, so far as it respected any benefit they might derive from the gospel." And further, "If the books from which he practised were as full of contradictions as the Bible, he would never practice medicine another day."

Soon after I commenced preaching in the place, there was a revival of religion, in the blessings of which, it was hoped, some of his family shared: but he remained unmoved, and was not even seen at a religious meeting. He let his family, however, pursue such courses as they pleased. In the course of eighteen months, he was taken dangerously sick. I called to see him.—In answer to a question concerning his health, he replied, "I am running down very fast. I must go soon." I asked him if he was resigned to his situation? if he felt prepared to die? if he possessed any hope of an interest in Christ? and several other questions of the same import. But he maintained a stoical indifference, and made no reply. I then repeated to him Christ's words to Nicodemus, "Except a man be born again, he cannot see the kingdom of God," and preached to him some minutes, upon the necessity of his experiencing this change. At the close he replied, "your views are as different from mine as the birth is from the grave." I replied, "Dr. ——, it matters not with whose views yours agree or disagree, do they conform with what Christ has here said? Except a man be born again he cannot see the kingdom of God. Explain this as you please, you must experience what it means, or fail of seeing the kingdom of God. Now, sir, have you experienced it?" He made no reply. I asked him if I should pray with him? He said, "I am not opposed to it. I prayed, and left him with the melancholy impression, that he intended to die as he had lived.

The same evening I was sent for in great haste to visit him. When I entered his chamber, feeble as he was, and apparently struggling with death, he threw himself with great violence from one side to the other, rolled his eyes upon me with a death-like stare, and exclaimed, with an appalling emphasis, "*How can I, how can I, endure to have my soul suffer in hell day after day, month after month, and year after year, to all eternity! O! how can I!*" Such an unexpected and heart-rending expression, coming from the lips of him who had manifested so great a degree of indifference in the morning, completely overpowered me for a time.—It caused the blood to chill in every vein, and, for the moment, seemed to paralyse the operations of mind, as well as to suspend the power of utterance. But seeing the mental agony of the dying man, and feeling that a moment's delay might prove fatal in his case, so far recovered me from the shock, that I replied, Dr. ——, you need not endure it; there is a Saviour provided; Christ has died, and his blood cleanseth from all sin. Cast yourself upon his mercy, in the exercise of humble penitence and faith, and you shall be saved from your apprehended misery, and raised to heaven. He replied, "O my distress, both of body and mind! my thoughts are all scattered; I cant fix them upon any thing; I must rest, and try to compose myself before I can converse." Several Christians were present, and we determined to leave him for a short time, and retire to another room for prayer. We did so. I kneeled to beseech the God of mercy in his behalf; but with such a full heart—with such an overwheming view of the scene I had just witnessed, as to be unable to utter more than a few broken sentences. If I ever knew what it was to enjoy the assistance of the Spirit, "with groanings which cannot be uttered," it was at that moment.

After I returned to his room, he still continued in that mental agony which no language can describe. I prayed with him at *his own request*—spent most of the night with him, and improved every opportunity to tell him what he must do to be saved. But owing to the peculiar character of his disease, his speech was very broken, and it was impossible to understand much of what he said. His strength failed him, but I could not ascertain that he had any humiliating discoveries of himself as a sinner, or saw the justice of God in his condemnation. In answer to the inquiry, "Do you not find yourself a great sinner?" he replied, "not so much criminality!" His agony appeared to arise from the horrors of an awakened conscience, and the fearful forebodings of the wrath to come!—This declaration of the Apostle was forcibly impressed on my mind, "There remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversary."

He expired, and went to render his final account to the righteous Judge of all the earth; leaving no comfortable evidence that he had embraced Christ, or found rest to his soul. If such is the death-bed scene of the infidel: if such are the horrors of his soul, under the awakenings of conscience, what must his final end be? and who that expects to die, would embrace his sentiments, whatever comfort they may afford him in life? Reader, remember that, "the righteous," the humble believer in Jesus, *only*, "*hath hope in his death.*"—Am. Pastor's Journal.

From the Georgetown Baptist Chronicle.

YOUNG PREACHERS.

It is too often the case that Preachers, after having addressed an audience, are more desirous to learn that they have acquitted themselves with ability, in the estimation of their hearers, than that they have been instrumental in the hands of God, in reaching the heart of some impenitent sinner. They too often desire more earnestly to acquire distinction and rank in the world, as men of superior powers of mind, than they do to advance the naked and unalloyed truths of the gospel; and when thus influenced, they lose more than half their energies. It is true, that, on ordinary occasions, he who speaks with a hearty desire to gain a conquest over the minds of his audience, and loses sight of himself in the attainment of that object, never fails, more or less, to speak with effect. But there is yet another class of speakers, whom we are unwilling to overlook or forget. It is those whose zeal can be traced, not only to an earnest and hearty desire to win over their audience to the sentiments they advance, but also to an inward consciousness that their arguments are founded in unadulterated truth. This, to a superficial observer, may appear, at first, to be more a metaphysical distinction, than one founded in reality. But upon a closer examination, it will be found to be characterized by marked and distinguishing traits. In both cases, it is true, the speaker may lose sight of himself from his zeal to establish the points under consideration. But in the one case, the zeal of the speaker may arise wholly from the prospect of attaining some ulterior selfish object; while, in the other, the ulterior object is singly the establishment of the truth, and the advancement of the Redeemer's cause. In the one case, the speaker may be less anxious for the truth of his arguments than he is to convince his hearers that they are true, while, in the other, the highest object of the speaker is, first, to know that what he is about to advance is true, and depend on it, that then, if he is actuated by a suitable anxiety for the souls of men, his zeal will be tempered with a godly sincerity of utterance, that will convince his hearers that he has both lost sight of his own consequence, as a speaker, and that he is governed by higher and nobler purposes, than the attainment of some hidden selfish object; and when accompanied by the Holy Spirit, such preaching of the word as this, is "quick and powerful, sharper than any two edged sword, to the dividing asunder of soul and spirit, joint and marrow, and a discerner of the thoughts and intents of the heart;" and, in short, it is then that the speaker gives evidence, not only in word, but also in deed and in truth, that he loves "the favor of God" more than "the praise of men," or any other earthly inheritance.

But let it be remarked further, that a consideration of great importance to young preachers, and one which they are perhaps more fully able to control, is the choice of a subject upon which to speak. Controversy on subjects involving the most doubtful enquiry—subjects which have worn out the ablest pens, without producing any happy or conclusive result, is badly selected as a general theme for a stripling in the gospel, whose reading perhaps would not embrace the entire perusal of the sacred oracles, much less a patient and minute comparison of the whole of the evidence to be drawn therefrom in support of each side of the controverted question. And too strong a disposition to embark in deep and doubtful controversy, on the part of young preachers, argues either egotism or a want of that earnest desire to pursue directly the paths of truth, which always characterizes the servants of God, who feel the weight of their responsibility as such, and which is too often wanting in those who would flourish in the plumage of others without enquiring whether those from whom they would borrow are right or wrong. And the untutored novice who would ridicule and deride the opinions and researches of deep and venerable enquiry after truth, may well be classed with those whose opinions are more the result of their prejudices and an inclination to copy the sentiments of others, than of that patient enquiry after truth, which would better become them.

There are many and important subjects to claim the attention and enlist the anxious solicitude of young preachers, aside from an attempt to dive into unfathomable mysteries. The world lieth in wickedness unconscious of the extent of their condemnation. This is a theme which, though greatly neglected, claims much of the attention of the ambassadors of God. The refuge of safety, when sinners are thus taught their true situation, also presents a field for the heavenly minded orator, the most charming and interesting to himself, and also the most important and weighty to the penitent enquiring soul. And when addressing themselves to the church, with a view of building up and establishing their brethren in the true faith of the gospel, there are many subjects to claim the attention of the watchmen in Zion, of much higher importance to her prosperity than matters of controversy, which the labor of ages have failed to decide. The infinite goodness of God to their souls, as manifested in the sufferings, death and resurrection of the Saviour, the necessity of constant prayer and thanksgiving, as taught in the scriptures; of unfeigned Christian love and affection one to another; of abstaining from every appearance of evil, and especially from the besetting evils of the times; all these, and unnumbered others, are to picks on which a young preacher may dwell with safety and pleasure to himself, and advantage to his brethren and the cause of the Redeemer, without the danger of making a leap in the dark on subjects in reference to which divine revelation itself is measurably silent. Editor.

RELIGIOUS EDUCATION.

Extracted from Sermons by the Rev. J. M. Wainwright, D. D.

But here an important question arises, How far is it expedient and proper to teach young persons what are called the peculiar doctrines of the Gospel, and to inculcate the views of Scripture truth, which the parents themselves profess? It has been said, that children should only be taught the moral parts of religion, that their minds should be left, as far as possible, in an unprejudiced state, in order that when they arrive at years of discretion, they may form their own unbiassed opinions. We, however, esteem these views to be erroneous. Are the parents in doubt themselves as to what the Scriptures teach? Are they uncertain in what church to enrol themselves as members? It is high time, when they have become responsible for the education of immortal beings whom they have brought into the world, that they should decide upon these important points. The heads of a family ought not to be in uncertainty whether or not to be religious, and what form of Christianity to profess. And their own minds once decided, their own views settled in regard to that which is the most important subject of human inquiry, can they hesitate about instructing their children in what they believe to be the truth! Can they refrain from communicating to those interesting beings whom they most love, the principles by which they are governed, the hopes by which they are sustained? Surely not. If we are in earnest about our religious faith, if we fully acknowledge its truth, and feel its value, and realize its consolations, we shall use unceasing pains to educate our children in our own profession. While we teach them the great principles of charity, candour, and forbearance, in regard to the opinions of others, we shall not hesitate to say, My son, worship thou the God of thy father, and kneel with him at the same altar, and join in the same sacrifice. Thus will our duty as parents be fulfilled; and if in after years, from serious convictions, our children should adopt another mode of faith, and another form of worship, we may hope that it will be the teaching of the Spirit of God, and that both they and we shall be accepted by him, who, through the merits of Christ, will receive the good of every nation, kindred, tongue, and profession.

ANECDOTE.

A young person once mentioned to Dr. Franklin his surprise, that the possession of great riches should ever be attended with undue solicitude; and instanced a merchant, who, although in the possession of unbounded wealth, was as busy, and much more anxious than the most assiduous clerk in his counting-house. The Doctor in reply, took an apple from the fruit basket, and presented it to a child in the room, who could scarcely grasp it in its hand. He then gave it a second, which filled the other hand; and choosing a third, remarkable for its size, and beauty, he presented that also. The child after many ineffectual attempts to hold the three apples, dropt the last on the carpet and burst into tears. "See there," said the Philosopher, "is a *little man* with more riches than he can enjoy."

An active life, says Buchan, is the guardian of virtue, and the greatest preservative of health.

EARLY INSTRUCTIONS.

The following instance will show the susceptibility of young minds to receive religious impressions, and the benefits of early religious instructions. Mrs. Wade, the missionary, writes to her father thus:

"Of all your children, dear father, I think there is not one who can prize so highly as myself your instructions and prayers; for these were the means which God used to show me the vileness of my heart, and my ingratitude to him. I can well remember that from the age of five and six years, your conversation with me upon the subject of religion made a deep and lasting impression upon my mind. I shall never forget the instructions and solemn warnings you gave me at one particular time, when I was about seven years old. Perhaps you remember it. The subject of conversation, was, my prayers to God. You urged upon me in a most impressive and affectionate manner, the importance of asking for a heart to pray aright; so that for years I think I never retired to pray; without asking God to give me a heart to pray in an acceptable manner.

But your petitions at the family altar, more than any thing else, made a constant and solemn impression upon my mind. I cannot remember a year that I remained under your care, when your daily prayers did not affect me to tears for many months at a time; and it was only with the greatest exertion that I always kept my feelings concealed from the family. At the age of sixteen or seventeen, you no doubt considered me very vain and thoughtless. But much as I strove to make this world my portion, the solemn conviction of other years never entirely left me; until at last God was pleased, as I humbly trust, to sanctify these means to prepare me for the important duties of my life, for death, and to praise him to all eternity for giving me such a father.

As I had never conversed with you on this subject, I thought these circumstances might encourage you to perform with cheerfulness the duties of declining life, and to go on your way rejoicing; for I well know that you desire to ascribe all the praise and glory to Him who enabled you to bring up your children in his fear."

I MUST DIE.

Man is immortal. Like grass he must wither and disappear. when I think of my departed friends, I am reminded of my own mortality. When the summer is ended, and the harvest past, and the winter is approaching, I look around for the field, and think of the aged, with their silver locks. I behold the trees stript of their verdure; so the glory of man departeth. While in life we are in the midst of death. The days of man's pilgrimage can be numbered. Day after day glides away; the number of my days are fast decreasing; I shall soon arrive at the end of my journey; like the flower I must fade, the time is approaching; there is but a step between me and death. Am I prepared for death? Is the work which has been assigned me completed? Has each day of my life been spent to the honour and glory of God?

Alas! The time that I have idly spent, now rushes upon my mind. But I must die; time with me must end. How shall I redeem lost time? By improving the future. I will begin anew in the way to Heaven. I will double my diligence. After the evening is spent in reflections, I will prostrate myself before God in humble devotion. My soul is lifted above the things of time and sense,—holds communion with the Father of lights. I rise from prayer, I throw myself upon my couch, to rest my wearied limbs, and still meditate on Heaven. I think of angels—their employment—they are praising God. I think of the spirits of just men made perfect. They are praising God; they do not pray like me. They are on the other side of Jordan; I am yet on mortal shores. Here I can learn that I must die. Flesh and blood cannot inherit the kingdom of God.—Before I can unite with them I must pass over the river of death.

Yes, I must die, be disembodied, and my spirit must take its flight into the world unknown. If my Saviour is with me I shall fear no evil. When I arrive at Jordan, the waters shall divide, my passage will be safe, for I will trust in his immutable promises.—Though I must die, and my dust return to dust again, yet shall I not sleep forever. No, at the voice of the great trumpet I shall awake from my dusty bed, my body be united again with my spirit, and I hope to flourish in immortal youth: where there will be no more sorrow, nor crying; no more pain, sickness or death; and where I shall have no employment but to gaze on the perfections of the Deity, and join the bloodwashed in ascriptions of praise to Him who sitteth upon the throne, and unto the Lamb forever. N. R.

James Montgomery, the poet, a man whose moral influence at Sheffield, effects as much as a hundred thousand pounds effects in towns less intellectual, was originally a shop boy at Wath, and came to Sheffield as clerk to Gales the bookseller. On the night of Gales he succeeded to his newspaper; but within three or four years was twice imprisoned. The world will require no description of Mr. Montgomery's works, but a more single hearted man does not exist. He resides with the maiden sisters of Joseph Gales, who kept a bookseller's shop; and his stile of living is the most simple and unaffected that can be imagined. His paternal religion is Moravian, but as there is no Moravin establishment in Sheffield, he attends other chapels. In his domestic habits, he is as devout as he appears in his works. He is now about sixty years of age. I conclude from his hours of daily seclusion, that we may expect other works from his pen.—*Sir Richard Philips's Tour.*

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, MARCH 10, 1830.

"PRESERVATION AND IMPROVEMENT OF THE INDIANS."

The Editor of the Philadelphian, under the above caption, recommends that a territory be set apart for Indians, west of the Missouri and Arkansaw Territory, and to extend to the Rocky Mountains. That the Territory be constituted in the same manner as others, only that it be exclusively occupied by Indians. That when the population is sufficient, and the necessary steps have been taken, it be admitted into the Union as a member of our free and happy Republic. The Territorial government should be composed of such honest and intelligent Indians as John Ross, John Ridge, and Elias Boudinot. We would be glad to see some such experiment made. There are certainly many difficulties in the way of Indians living in the midst of a white population. Judging from the fact in every instance on record, they must when closely surrounded by whites, waste away and ultimately become extinct. If by assigning them a separate territory, and granting them all the rights and privileges of citizens, they could be induced to adopt civilized in the room of savage manners, and perpetuate their name and race under the influence of civilization and the Christian religion, we surely ought to be willing to accord to them these privileges and secure to them a small speck of the vast domain, over which we have extended or are rapidly pushing our claims.

WHY SHOULD CHILDREN ATTEND MEETING?

Mr. Editor,—*Why should children be made to attend the public worship of God?* This is the question. I answer—

1. One reason is, because the public worship of God is one of the ways of remembering the Sabbath day to keep it holy, a command of Jehovah, which we are bound to teach our children to obey. One day in seven is set apart by the Almighty for religious purposes. The enjoyment of repose is is not the ultimate design of cessation on that day from toil and amusements. The relinquishment of these is enjoined, that the attention may be turned to duties and pleasures of a spiritual kind. By those families, who *do not* attend meeting on the Sabbath when they have opportunity, that sacred day is distinguished from others by little if any thing of a religious character. If children should be taught "*to remember* the Sabbath day," how should they be taught to remember it? What should be their earliest and most lasting recollections connected with it? Should it be remembered by them merely as a day of relaxation from labour, or a day of visiting, or a day of sports and festivities, or a day of listlessness and ennui? Will not every christian say they should be taught to remember it as a *religious* day—a day sacred to the service of God—a day to be devoted to the concerns of the soul—a day, on which the thoughts should be sent forward to contemplate the invisible realities of another world. I ask, then, how can children be taught thus to remember the Sabbath more effectually and certainly, than by a constant attendance on the public worship of God.

2. Another reason is, that by bringing children to the house of God; we bring them to *the gate of heaven.* We place them where the calls to repentance and eternal life fall from the lips of the preacher with living and persuasive accents on their ears. We place them, where the dews of divine grace are most likely to be shed down upon their tender and susceptible hearts. We bring them where God has recorded his name, and where he will command his blessing.

3. Another reason is, that a constant attendance at meeting on the Sabbath is one of the best safeguards for children and youth against vicious habits and immoral conduct.—The neglect of the public worship of God has proved the temporal as well as the eternal ruin of many a youth. Young persons must be employed about something on the Sabbath. If they are not listening to the voice of the preacher, nor occupied in religious services, they will be almost certain to seek vain, trifling and vicious amusements, and wicked companions, who will entice and lead them on in sin. And what security is there for the moral character, and what hope for the religious state of that youth, who is trained up in the neglect and profanation of the holy Sabbath, who comes not the sanctuary of God and hears not the warnings and the invitations of the Gospel? Many a criminal in his dying confession, has proclaimed from the drop of the gallows, that neglect of public worship and the profanation of the Sabbath were his first steps in that course of sin and transgression, which finally brought him to the horrors and disgrace of a public execution.

Attendance on meeting does not serve as a restraint from evil associates and practices during that day merely; but the moral instruction and impressions there received prepare the young to meet and resist the temptations, that may assail him during the week.—If children do not get moral and religious instruction on the Sabbath and in the house of God, when and where, I ask, do they get it? Do those parents, who do not take their children to meeting on the Sabbath, carefully instruct them *at home?*

If the example of vicious and reckless sabbath-breakers has a deleterious influence on them, will not the example of those, who fear and worship God, have on their minds a happy influence? Can they see their fathers and mothers, the grave, and sober, and pious listening to the word of God and paying their devotions to the King of heaven and earth, and be unaffected by the sight? Can they see the tear and hear the sigh of penitence, and not from sympathy at least catch something of a kindred feeling? The social and sympathetic constitution of our natures forbids it. They *must feel.* And it is manifestly the will of God, that the tender relation of parental affinity should be employed to draw and as far as possible constrain children to walk in the path of life. And that parent, who neglects so to use the influence and authority, which God has given him, may hear in the dying reproaches of a lost child only the preludes of a more dreadful rebuke from him, who saith, "suffer little children to come unto me and forbid them not."

I have more reasons to offer, but not to be tedious to you or your readers, I close here with the promise of again resuming the subject. Yours, &c. Philopaidos.

WEST-LEXINGTON PRESBYTERY.

The next stated meeting of this Presbytery will be held in the Presbyterian Church—Versailles; on Wednesday the 7th of April, at 11 o'clock, A. M.

Notice is hereby given that the Rev. John C. Young has been appointed *Treasurer of Presbytery.* And all persons having monies in their possession, either for the Commissioners fund, or any other purpose connected with Presbytery, are requested to deposit it in his hands.

Notice is also given to the ministers and elders of our churches, that the session of each church is required to forward a statistical account to the Spring meeting of Presbytery; in order that a statement both full and correct may be forwarded to the General Assembly.

SAMUEL STEEL, *Stated Clerk.*

LETTER FROM ILLINOIS.

Extract of a letter from the Rev. John M'Donald, to the Editor of the Western Lumiuary, dated *Union Grove, Tazewell Co. Illinois, Feb. 9th,* 1830.

Dear Sir—Through the interposition of a mysterious Providence, my local situation is materially changed since I wrote you last. I am now for a season located in one of the frontier settlements on Illinois river. Every thing is here in an incipient state; and I am happy to say that amidst all the objects which necessarily occupy the attention of new settlers, that of religion is not here neglected. Although our oldest settlers, have been here only two or three years, we have a Bible Society, a Temperance Society, and a liberal subscription for the support of the Gospel.

For the Western Luminary.

MIDWAY TEMPERANCE SOCIETY.

Midway, Caldwell County, Ky. Feb. 24th, 1830.

Some of the friends of humanity and Temperance, met at the Livingston Church, Caldwell county, according to a previous appointment, on the 30th January, 1830; and after some deliberation and debate, formed a Temperance Society, known by the name of the Midway Temperance Society, on the plan of entire abstinence, except as a medicine; and although the subject was, with many, entirely new, on counting the list, we found fifty names as members. May the influence of these Societies spread, until the haunts of drunkenness may become the habitations of peace, plenty and sobriety.

For the Western Luminary.

QUERIES.

Permit me to enquire, hoping that some abler pen will answer my queries, 1st, whether it is the duty of the members of any church, to leave that church, and attend the appointments of other churches of a different denomination, for the purpose of preserving friendship? 2nd, whether that course is not calculated to weaken a church, and ultimately prevent it from supporting the gospel? 3rd. whether it is the duty of the members of the church and others to neglect social prayer meetings, or absent themselves from such meetings? If we are commanded to forsake not the assembling of ourselves together, is it not as obligatory upon us to attend those meetings, at the proper time and place, as it is to attend appointments for preaching? I am acquainted with some churches, in the bounds of which the people, and even a number of the professors; may I not go farther, and say the officers of the church, seem to think it a matter of entire indifference, (as it is a prayer meeting) whether they attend or not. It often happens too, that there are very few, (say one or two) members present to take an active part in the exercises of the day. The people seeing the officers and members thus indifferent on the subject, conclude at once there is but little importance attached to those meetings, and we too will neglect them. Converse with those people on the subject of religion, and they seem to lament the state of the church, and *pray* for a *revival.* I ask 4th, can any thing more effectually operate against a revival, than this state of things? R.

From the Philadelphia (Episcopal) Recorder.

SUNDAY MAILS.

To the Editor—

I was much pleased with the extract on the subject of Sunday Mails, in the Recorder for January 23, taken from a Methodist paper. I am glad of such evidences that the great conspiracy for the union of church and state, of which we hear so much in these days of political sagacity and infidel slander, is not confined to one or two denominations of Christians. It seems that there is more than one *Gay Fawkes* meddling with his gunpowder under the Parliament House. The state is to have more than one wife. Presbyterians, Methodists, Episcopalians, Congregationalists, Baptists, &c. are, one and all, to be married to this body-politic: and what is more strange, if Preserved Fish, and some of the New-York editors are correct, they are helping one another's courtship. It seems, however, these gentlemen do not think Episcopalians are so deeply involved in the guilt of seeking this union as others. They include Sunday School, Bible, Tract, Missionary Societies, and sundry other associations, in which different denominations of Christians unite, under the one charge of being leagued in with the Memorials against Sunday Mails, for the promotion of one grand object—*union of Church and state;* but still they pay the Episcopal church the equivocal compliment of having but little to do with the plot. As a rector in the Episcopal church, I wish such friends would not flatter us so highly. We would much prefer that they should admire us less, as long as they so heartily dislike some of the most precious institutions of the Gospel. We have no wish to be praised where religion is opposed. These gentlemen are much mistaken. Episcopalians are deeply in the plot. Understanding by the union of church and state, which Preserved Fish, in in his late address to the citizens of New-York, has spoken of, no more than a union of all the hearts, and minds, and souls, and acts, of all the officers and all the legislatures of this country with the principles of the gospel of Christ, so that every man and woman and child shall be a Christian, and every law shall be consistent with Christianity; and believing this to be the only union which any sensible man in the nation really believes to be desired by any denomination of Christians:—I say Episcopalians are deeply at work to bring it about—laboring and praying that its full time may soon come. Besides the evidence we give of this in our Sunday Schools—our Bible, Missionary, Tract, and Prayer Book Societies, we pray for it twice every Sunday. Other denominations *may*, we *must* pray for it. Every Sunday our congregations pray that "the President and all others in authority," may be *replenished with the Holy Spirit,* so as *to incline to the will of God, and walk in his way.* We pray also that they may have grace to "*maintain truth.*" In all this we mean, that a union between the church and the officers of government may take place to such an extent as that all the latter do, shall be under the influence of the gospel, and in maintenance of the truth there contained.

EPISCOPOS.

Public Meeting in Philadelphia, in favor

OF SUNDAY MAILS.

To the Editor of the Philadelphian,

Rev. Sir,—I attended on Monday evening the 15th Feb. a public meeting in the court house at the corner of Chesnut and Sixth streets, convened for the purpose of opposing any change in the present Post Office law, which requires the transportation of the mail and the delivery of letters on Sunday.

A few moments after 7 o'clock the room was full to overflowing. Having remained quiet for a few moments a violent stamping on the floor commenced; after which an individual with Italian face and voice moved, that Mr. H. L. Coryell, a member of the Common Council of this city, should take the chair. No Mr. Coryell, however, appeared. Stamping was then renewed, and one Mr. Snyder was nominated chairman; but no Mr. S. offered himself for the honour of presiding at this meeting. After a short pause, one Mr. Scofield was publicly called to the chair; but he delaying to advance, Mr. Thomas was nominated. Immediately a cry was raised, "no minister, no preacher, no Presbyterian," from different parts of the room; whence also instantly issued tremendous hissings. Mr. Scofield was demanded in the midst of a strenuous clamour; when Mr. Scofield apologized for not taking the chair by alleging that it would be unsuitable because he was not an inhabitant of the city. While sensible of the honour intended him, it was his wish that Mr. Thomas might take the chair. "Brother Thomas, Brother Thomas, Brother Thomas," was then resounded through the hall.

"Who is brother Thomas?" some one vociferated; and another replied in stentaurific tones, "*a Universalist Ctergyman.*" This welcome news was clapped by hundreds of hands, into the air, and ground into the floor of the house, by as fierce stamping as ever is heard in a livery-stable in the midst of August.

"Brother Thomas" had previously declined; and said that he came there as a spectator. One who stood near him, however, informed the meeting, that "brother Thomas would nevertheless now take the chair, if it was the unanimous wish of the persons present that he should." He was consequently carried to the chair with thundering acclamation; and without a dissenting voice; for had I voted at all, I could not have refused to appoint such a chairman for such a meeting, just this side of the gates of hell.

Having taken his seat he attempted to bring the people to order; and not succeeding, said it had been suggested to him, that it would be best to send for the high constables of the city to preserve order, "Who will go for them?" was then demanded; and "I will, I'll go, I will," was echoed and re-echoed. Silence having been obtained, a man arose with his chops bound up with a handkerchief, and exclaimed, while bending forward and stretching forth his brawny arm, "If Dr. Ely is among ye, turn him out!" "No personalities!" exclaimed many; and one standing near me shouted, lifting up his clenched fist, "no personalities; I'll throttle ye!" This produced a roar of laughter which seemed to shake the building.

Two secretaries were then appointed, whose names it is presumed will be published in connection with their record of proceedings, to their immortal honour.

A person whose name was *Harrison*, if I heard aright, then attempted to speak. I stood a few feet from him, but could not distinguish many words from the general bustle. Some cried, "speak louder," others, "let the mail out;" others, "out with him," and some "down with him!" While he was speaking, some one moved "that the gentleman should take his seat;" and after some hesitation he ceased.

A man then from an elevated position informed the meeting, that he would take his oath, that when he came to the place he was told that the different clergymen of the city had sent persons to produce disturbance and render their meeting ridiculous.

"Your author; give us your author," was then vociferated; but the last speaker made no reply.

"Brother Thomas" then arose, and said, that he was astonished that free men should conduct so, and that he was ashamed of them.

One of the Secretaries next arose, and attempted to speak. He said that he had not come prepared to speak. "Take your seat then," cried one; "no speaking;" and this was followed by alternate clapping and hissing. The Secretary attempted to proceed, and said, that not far from the place of this meeting the declaration of Independence was made, which secures to us our rights. The object, he said, of the religionists and enthusiasts of the country is to deprive us of our rights. All they want is our money. He said he would be eternally damned if he did not believe, that they wished to deprive them of the rights of conscience, and of their liberty. This produced loud cheering.

Then one said, "Mr. Chairman, put him down;" others cried "the resolutions," others, "silence the fool!" and then a war of hissing and clapping was continued for some time. The Secretary said, "You may hiss as long as you please; but I have got lungs to speak as long as I please." He then adduced his big argument, which was this, that he had money due to him in New York, and by Saturday's mail he wrote to a friend to send it to him.

"Why did you not write sooner?" bawled some Socratic orator.

"I received my money," continued he, "by the Sunday's mail; and was just in time at the bank on Monday, to save my note from being protested."

Huzza! huzza! filled the whole house. "The resolutions!" were loudly called for; and "Brother Thomas" requested Mr. Secretary to take his seat; but he first proposed a complicated resolution, which was rejected.

"Brother Thomas" at this juncture delivered a speech against Sabbath Schools, religious Societies, and attempts to stop the mail. If these things go on a little longer, he concluded that we should be brought under the blue laws of Connecticut, according to which a woman was to be fined for kissing her darling child, and the beer barrel to be whipped for *working*, on the holy Sabbath. In confirmation of our danger he appealed to the sermon of a certain clergyman of this city, whom he would not name, which he was said to have delivered at Huntingdon, and to his dangerous efforts at uniting Church and State.

Some one next arose, and proposed several resolutions, in commendation of Col. R. M Johnson's Report to the Senate, and such like things.

Before these were acted on, Mr. Scofield offered a string of resolutions, commendatory of the same Report, and abounding with the most vituperative abuse of things which Christians of all denominations hold sacred. These were too rancid for even this meeting of freemen; and the resolutions proposed before these last, offered as a substitute, were loudly called for, and passed with the shout of the multitude. Committees of five in each ward were appointed to procure signatures in favour of Sunday mails.

You may depend, Mr. Editor, on the accuracy of the statements thus submitted to you; for I have recited as nearly as possible the language I heard; and as you know the author of this piece, you need not fear to publish it. If it should be necessary, my name shall be at your service. At present I subscribe myself

A Spectator.

Remarks.

The person who communicated the preceding article has our thanks; and we feel assured that he has neither intentionally over charged his picture. nor set down any thing in malice. The exclamation of the man with muffled chin reminds us of the devil's compliment to Mrs. Ryland, wife of the celebrated Baptist preacher, Dr. Ryland of London; and with due humility the Editor would return his grateful acknowledgements for the honor conferred on him at the late meeting of citizens. Our readers we hope will be edified by the following *anecdote* from the Christians Magazine, Vol. III. page 455, which is suitable to this occasion.—Edit. Phil.

"Mrs. Ryland, on her death-bed, was greatly distressed about her future state; and under the power of that temptation was deaf to the voice of consolation. She seized a watch lying near her, and throwing it on the floor, exclaimed, in her anguish, "I shall be lost, as sure as that watch glass is broken!" Her husband taking up the watch, which happened not to be injured, said, in his truly unique manner; *You* go to hell! Humph!—And what would you do there? Why, you would begin to cry, Lord, have mercy on me! Lord have mercy on me! And the devil would come and say, What's all this! Whom have we got here? Why, this is Bet Ryland the Methodist.* Kick her out! Kick her out! Kick her out! We'll have no praying people here!!"

* "Methodist," is commonly applied in England, as a term of reproach, to all who profess attachment to experimental religion.

From the Christian Mirror.

GOOD NEWS FROM A FAR COUNTRY.

It appears from the London Methodist magazine for December, that the inhabitants of Tonga, and other islands of the South Seas, in the neighborhood, are undergoing a remarkable change of character. The call for christian instruction is most urgent and affecting. Capt. Henry, having touched while on a trading voyage, at the Navigator's, Vavaus, and Habai islands, states that the first inquiries at nearly every place, were, "Have you any missionaries on board for us?" In some places they were really troublesome in their entreaties. On one island, where no missionary has yet set his foot, a chapel has been erec-

ted by the poor natives, in full expectation that a missionary will come and take up his abode with them. On one island amongst the Habais, they have persuaded an ungodly sailor to become a public instructor for them; and as far as they are taught, they have cast away their idols, and are worshiping Jehovah alone.

Capt. Henry visited the station, at Nukualofa, on the island of Tonga, where Rev. Messrs. Turner and Cross labor. Five hundred persons regularly attend their chapel. The change is great.—On former voyages, he says, I was obliged to keep up my boarding nets; but the last time I had no occasion for them. It is now perfectly safe for any vessel to visit Tonga. The inhabitants appear quite changed for the better; I have no doubt the change will soon become general. The greater part of the chiefs have a strong desire for missionaries. I had only one opportunity of visiting Mr. Thomas's station at Hihifo. Ata, the chief of that part of the island, is high-priest of Tonga; he has been always kind to the missionaries, but would never encourage any thing good, till very lately he gave his consent to the building of a school house, and has since been at Mr. Thomas's several times during family prayer which he would never attend before. On former occasions, whenever he saw the books brought on the table, he would leave immediately. I have no doubt he has embraced the Christian religion before this time. The whole Island look to him and say, When Ata turns, they will do the same.

At the Habai islands, a short distance from Tonga, and under the same goverment, they have actually made a sailor teach them to read, and write on the sand, and pray in the chapel on Sunday. One of the chiefs has given up his house for a chapel. At the island of Niua they have built a very neat chapel, and were greatly disappointed, when our vessel arrived, to find we had not brought them a missionary, saying, "The missionaries have been long at Tonga; if they had been half the time at Niua, the whole of the inhabitants would have embraced Christianity. At Vavau they express great desire to have missionaries, and have written to Tonga for one. The whole of the islands appear to be of one mind to obtain missionaries; and will, I have no doubt, be like the Society Islands.

In *New Zealand*, a similar cheering prospect has recently arisen. Mr. Leigh writes, that several captains, who had lately visited distant parts of New-Zealand, declare that the labors of the missionaries have spread among the natives far and wide; and that many of the prayers learned by the tribes are well known by other tribes and native people, hundred of miles distant; that the one desire of the chiefs, at the places they have visited, is to have missionaries. They have offered to give the captains any quantity of figs, potatoes or flax for a missionary, who can pray and teach them the way to God and heaven. Such language and feelings I have heard and witnessed myself, at a great distance from any missionary station in New-Zealand; and therefore can give credit to those affirmations. I as firmly believe that the New Zealanders are about to be converted to the Christian faith, as I believe that I am now alive upon the earth.

These enrapturing anticipations are not, perhaps, extravagant, in the eye of faith, and especially, when the present condition of this people is brought into comparison with the state of the Society and Sandwich Islanders at the time immediately preceeding their reception of the gospel. It will cheer the drooping spirit of Christians at home, that though they are not permitted to see the converting power of God displayed around them, they are allowed to hear that the way of the Lord is preparing in the uttermost parts of the earth. The Committee in London (Methodist) have resolved on sending out five new missionaries to these islands.

Some of the tribes in South Africa are almost equally urgent in their solications for missionaries.

RETURN OF THE JEWS TO PALESTINE.

Mr. Wolff, the celebrated missionary to the Jews, in a letter dated Cyprus, July 15th, inserted in the last number of the Jewish Expositor, states that while he was at Jaffa, last summer, about hundred Jews, chiefly old men and women, arrived at that place from Constantinople, on their way to Jersulem, where they were going to remain till death. Information of the same kind has reached London from various quarters. The editor of the Expositor says: [*N. Y. Obs.*

A friend on whose judgment and veracity equal confidence may be placed, writing from Constantinople more recently, says that when he first arrived, he heard of a great number of ships hired by the Jews to convey them to Jerusalem. He found they were going in expectation of the near coming of their Messiah. He adds, that thousands of families were preparing to embark from all quarters.

Another friend, writing from the south of Europe, November 28th, mentions having received very recent intelligence from the same quarter, confirming these statements, and that their expectation of the Messiah, is the reason openly given; at all events, it is certain, that great numbers have actually embarked, whatever may be the motive that has influenced them.

Without attaching any undue importance to such events as these, it may be observed, that they prove that the attention of the Jews is increasingly turned to their own land; and it is impossible that they can fail of exciting very deep interest in the minds of those Christians who, whilst they are seeking the welfare of the house of Israel, and praying for the peace of Jerusalem, are attentively watching the dealings of God with this wonderful people.

From the Philadelphian.

THE BOARD OF MISSIONS

Of the General Assembly has now 240 Auxiliary Societies; and last month received $2,131,13; of which $220,00 were from Baltimore; $50,00 from Brooklyn, N. Y.; $60,00 from Neshamony, Pa.; $210,45 from Murray, and Canal street Churches, and a donation of $50,00 from Rev. Dr. G. Spring, N. Y.; $64,00 from the 3d Church, Newark, N. J.; $50,00 from N. Brunswick, N. J.; $38,66 from the 1st Church Philadelphia; $106,31 from the 2d do.; $334,25 from the 3d do; $26,75 from the 4th do; $62,70 from the 7th do; $70,000 from the 8th do; $100,00 from the subscription of the late Silas E. Wier, Esq. of Philadelphia, continued by his widow, and $350,00 from the Ladies Foreign and Domestic Missionary Society of Philadelphia, obtained by the late exhibition and sale of fancy articles, commonly called a charitable Fair.

Robert Lenox, Esq. of N. Y. has added his name to the list of subscribers of $100, a year for ten years to this Board.

The Board of Agency for Domestic Missions of the Synod of Albany is auxilary "not only to the American Home Mission Society, but also to the Board of Missions of the General Assembly."

The Presbyterian Church in St. Louis, Missouri, has organized an auxiliary to the Assembly's Board of Missions, on the fifty cent plan; from which the Pastor anticipates that 100 dollars annually will accrue to the missionary funds of the Board.

BOARD OF EDUCATION.

Rev. George B. Whiting having devoted his life to missionary service, the General Assembly's Board of Education have unanimously cancelled a debt of $100, which he owed them, towards his education.

The General Agent of this Board has lately been labouring in his present vocation in the cities of Albany and New York, with encouraging success.

When within the bounds of an Auxiliary to the Board he frequently collects funds for that Auxiliary, and is in the meantime supported by the same.

The beneficiaries of this Board at the present time are 37. Before the present, it never aided more than 19 in any one year.

Jacob J. Janeway, D. D. and Solomon Allen, Esq. have each engaged to pay this Board $200, for this year, in addition to their former subscriptions of $100 each, provided *eight* more persons will pay each an equal sum.

The Chairman of the Executive Committee of the Assembly's Board of Education, has received a donation of $10,00 from the Rev. James Snodgrass, of Hanover, Dauphin co. Pa. *Ib.*

REVIVALS RETURNING.

We have heard of more than usual awakenings in a considerable number of places, the greater part of which (within this State,) are in the county of Worcester.—There seems to be two fields of some extent, which are now watered; while other portions of that extended country, so far as we know, are "like the mountains of Gilboa," on which no dew is falling. One of these fields is in the northern part of the country, embracing the towns of Phillipston, Royalston, Templeton, and some others; the others in the southern, comprising the towns of Holden, Boylston, West Boylston, Westborough, Ward, and some others. Ipswich, in the county of Essex, is also a place where much excitement on the subject of religion prevails. We are not informed of the number of converts and inquirers in these places with sufficient accuracy to justify their publication. Indeed in some of the towns the attention is too recent, to authorize more than the statement of the general fact. Other States are also remembered in a similar manner; so that the number of revivals is probably greater at this time in the United States, than it has been for a year and a half.—*Boston Rec.*

SUNDAY SCHOOLS.

The Work done in Maryland.—It will be recollected, that in April, 1828, the Sabbath School Union of the state of Maryland undertook the important work of establishing a Sabbath School in every congregation society, or section of the state, where it might be found practicable.

By a report of the Society, presented last Nov., it appears that the sacred pledge has been *redeemed*—Seventy eight schools, and about 6,000 children, have been added to their numbers during the past year; making the whole number now in connexion with the Society, 198 schools, with 18,000 scholars. The total number of Sabbath Schools in the state is computed at 295, containing about 30,000 scholars.

But the most cheering intelligence received from this Soc. is, that of the conversion of between 50 and 60 of its teachers; thus affording a rich illustration of the sacred promise, He that watereth others, shall be watered also himself." The estimated number of conversions among the children is about 200.

The Maryland Sabbath School Union does not consider its work as done. "Continued exertions," says the report, "will be necessary to preserve the fruits of our toils. Our trust is in Him, whose smile on our efforts hath caused them to produce such glorious results."—*West. Rec.*

INTERESTING FACT.

A Correspondent from N. Carolina mentions in a letter, the following instance of attachment to the Bible.

"An affecting litte incident of late occurrence, made a very favorable impression on our cause. A poor widow, by the name of J. in C. County, at the sale of her deceased husband's effects, had to make choice between a bed and Bible—she had no bed—she had no Bible—nor money enough to purchase both. She took the precious book and gave up the bed without a sigh! Would that all loved their Bible as this poor woman loved her's—then it would soon be in the hands of every man in our country. Our Legislature has before it, a resolution forbidding the sale of Bibles under execution. How it will go, we know not."—*Monthly Extracts of the Am. B. S.*

TEMPERANCE IN CHURCHES.

A correspondent of the N. Y. Observer states that the second Presbyterian Church in Windham Green co. N. Y. have resolved unanimously that they will not only abstain from all intoxicating liquor themselves, and from making, vending, or giving it to any one whether visiters or workmen, except when prescribed by a physician, but that they adopt it as a standing rule, in the examination of candidates for membership, that they will not admit them, except they consent to the same resolution.

A similar resolution has been adopted by the session of the Presbyterian Church at Hunter, Green co. and by the Rev. Mr. Ludlow's church in Spring Street, New-York; and also, by several churches in New England. The example of professors of religion is now the greatest barrier to the progress of the cause of temperance. May we not hope that good men will soon be sensible of this, and wash their hands of the sin!

INTEMPERANCE.

"*Am I to blame mother?*" said a young lad, the other day. The lad had joined a temperance society. His father and mother, (probably *temperate* drinkers) appeared to be displeased with him. The mother openly chided. After a long silence, the boy broke forth—"Am I to blame, mother! Sister Mary has married a drunken husband, who abuses her, every day. Sister Susan's husband was intemperate and has gone off, and left her, and you are obliged to take her home, and take care of her children. Brother James comes home drunk every night. And because I have joined the cold water company, and you are likely to have one sober person in the family, you are scolding at me! Am I to blame?"—*Philanthropist.*

SECULAR SUMMARY.

INTERNAL IMPROVEMENTS.

At the last session of our Legislature an act was passed, constituting a "Board of Internal Improvements for Shelby County."—The object of this board is to construct a turnpike road through the County, from the Franklin line, passing through Shelbyville, to the Jefferson county line, in the direction to Louisville. The company is authorised to receive subscriptions for stock to the amount of sixty thousand dollars, in shares of $100 each. When private individuals, and the county court, at the request of a majority of the voters of the county, shall have subscribed forty-five thousand dollars, the Governor is authorised to subscribe fifteen thousand dollars in behalf of the state.

The Board have published a spirited address to the citizens of the county, inviting those, who have the means, to subscribe for the stock, and all to unite in petitioning the County Court to impose an ad valorem tax, not exceeding six and a fourth cents on every hundred dollars worth of taxable property in the County, and appropriate the same for subscription for stock in the road.

The address is signed by John Younger, President; and Samuel Tevis, Secretary.

STEAM BOAT DISASTER.

NASHVILLE, MARCH, 2.

Another dreadful Explosion.—The steam boat Helen M'Gregor, Capt. Tyson, on her way from New-Orleans to Louisville, stopped at Memphis on Wednesday morning last, 24th ult. and had been there about 25 or 30 minutes, when one or more of her boilers burst, with the usual dreadful consequences. There were supposed to be on board upwards of 350 deck passengers, and altogether, including cabin passengers, officers, &c not less than 480 persons. Our informant, who was himself one of the cabin passengers, and was, at the moment of the explosion, on the plank in the act of passing from the boat to the shore, is unable to say how many were killed and wounded, or to give the names of the sufferers. Capt. Tyson was injured, but not seriously. One of the engineers and one of the pilots were killed. It is feared that the number of those who were instantly killed or were likely to die of their wounds cannot be much short of sixty. At least thirty are known to have been destroyed. None of those in the cabin were injured. The boiler deck was completely demolished and blown to pieces, and the bow was much shattered, but the hull did not appear to be affected by the shock.—[*Whig & Banner.*

Since the foregoing was put in type we received the Memphis Advocate of the 26th ult. containing a list of the killed and wounded, which; we apprehend, is not complete. Great havock must have been made among the deck passengers, a considerable number of whom, as the crew were about shoving off the boat, had crowded on the boiler deck. The following is the list:—*Louisville Public Adv.*

KILLED.

Richard Hancock, from Louisville, Ky; A. Van Meter, Hardin County, Tenn; —— Talbot, Long Beach, Ohio; James Bledsoe, Ken; —— Carroll, Cincinnati, Ohio; Ed. P. Beadles, Clarke County, Ind; J. Dunn, East Tenn; G. E. Giles, Cincinnati; Ephraim Goble, Brookville, Ind; William Stockwell, Salem. Ind; Delany, a free black; one white man, name unknown; Wm. Ewing, Clarke county, Ind; J. Reaves, Harrison county, Ind; Lewis Young, a black fireman; a black boy 12 or 13 years old.

BADLY WOUNDED.

George Frey, from Tipton county, Tenn; John Cameron, Clarke county, Ind; Joshua Richardson, Ind; John Valentine, Massachusetts; —— De Haven, Philadelphia; John Leland, one of the Pilots; J. Sugg, Union county, Ky; —— Filchen, unknown; Z. Bailey (or Bell.) Hardin county, Tenn; H. Heldreth, Madison county, Ind; John Addison, one of the crew; Thos. Drenard, Wilson county, Tenn; J. Swan, Lawrence county, Ind; J. Tenyck, Shippingport; Wm. Case, N. York; a black man, name unknown.

SLIGHTLY WOUNDED.

—— Tyson, Captain of the boat; —— Turner, Engineer of the boat; —— Grey, 2d mate of the boat; T. O'Daniel, from Indiana; T. L. Knowland, Ohio; J. Monasco, Tipton county, Tenn; John Coons, Clarke county, Ind; Wm. Pottorff, Clarke county, Ind; —— Doherty, Overton county, Tenn; Thos. Bank, Lawrence county, Ind; Green Williams, a black fireman.

RUSSELVILLE, (Ala.) Jan. 12.

On Saturday last about 12 o'clock, whilst the inhabitants of Russelville were listening to an eloqnent and fervent discourse on the attributes of the Deity, from the lips of the Rev. Silas H. Morrison, they were suddenly alarmed at a report as of a large cannon in the vicinity. This was instantaneously followed by a low, hollow, rumbling noise, which appeared to approach in a southern direction, and became more and more distinct. The heavens, already dark and cloudy, suddenly assumed a still deeper hue, until it became so dark that it was difficult to discern objects in the court-house, where the congregation were assembled. All at once, however, the darkness gave place to an almost painful brightness—a body of fire, apparently 20 feet in diameter, was seen to advance with amazing rapidity, from the same direction in which the sound had proceeded. It passed right over the town, with a loud whizzing noise, and left behind a strong sulphurous smell. In a few seconds, we heard another loud explosion. The same darkness succeeded, but, as Milton says, "not so palpably obscure"—*Courtland (Ala.) Herald.*

DISTRESSING POVERTY IN ENGLAND.

The manufacturing counties are in a most wretched state, from the scantiness of employment for the labouring population, and from the reduced price of wages. A Liverpool correspondent of the N. Y. Commercial Advertiser states, that in fifteen towns, there are 13,226, individuals employed, the average of whose wages does not exceed two and a half pence sterling per day, about four and a half cents. A meeting took place upon this subject about the 20th of last month, at Huddersfield, Yorkshire, in which most painful statements of facts were made respecting the poor, by eye-witnesses. The number of the starving was stated, and their mode of struggling for subsistence simply described; the quality of the fare they live upon; the rags they are compelled to hide from the light of day; the schools and religious exercises they cannot attend for want of clothing, &c. In 1100 families, not more than 200 were half employed. In some houses which have been visited, the unhappy inmates seemed anxious to be released from their sufferings by death; others were dying from want of food; in other houses, there were a sick husband, a distracted wife, and children crying for bread, without fire, clothing or food. For a family to be without food 24 or 36 hours was no uncommon thing, Now if we compare this fearful wretchedness with the enormous salaries of the bishops and established clergy, and with the wasteful luxury and idleness of the titled nobility and other dependants of an oppressive aristocracy, how shall we account for the patience of a people, who are thus ground to death by a Government, which ought to protect and relieve them! And still more, how may we be astonished at the forbearance of Heaven with such rulers as preside over and direct the destinies of this nation.—*Ch. Watchman.*

STATISTICS OF LIFE AND DEATH.

The deaths in the City and Liberties of Philadelphia, returned to the office of the Board of Health for the year 1829, amounted to 4,294. Of these 3,651 were whites, and 643 coloured people: 2,329 were males, 1,965 were females; 94 died of drunkenness; 424 died in the Almshouse, 2,243 were under, and 2,051 were over 20 years of age; 38 were drowned; and 824 died of consumption or inflammation of the lungs. The smallest number of deaths was in December, and the largest in August.

Agreeably to returns made at the Health Office, and collected from 141 Practitioners of Midwifery, there have been born in the City and Liberties, from the 1st of January 1829, to the 1st of January 1830, 3,638 male and 3,357 female children, making the total number of births 6,995, leaving a difference between the births and interments of 2,702.

The deaths in the City of *New York* during 1829 were 5094; or 800 more than in Philadelphia. Of these 2917 were males, and 2177 females; giving 740 as an excess of males. The smallest number of deaths was in June, the largest in August. Of the whole number, 60 were drowned; 60 died of drunkenness, and 1131 either of consumption or inflamation of the lungs.

The deaths in *Boston* in 1829 were 1221.

The *Boston Medical and Surgical Journal* says, "It is worth remarking, that 203 have died of consumption, whilst the greatest number who have fallen victims to any other disease is 90, which marks the fatality of an acute disease of the same organs. ("Lung Fever, 80; Inflammation of Lungs, 10.") More than 300, or about a quarter part of the whole number of persons who have died the past year, have been carried off by some disease of the lungs.

From Dec. 12, 1828 to Dec. 15, 1829, the deaths in *London* were 28,524; of which 5251 were by consumption of the lungs.

The ages were as follows:—Under two years 6710, between two and five 2347, five and ten 1019, ten and twenty 949, twenty and thirty 1563, thirty and forty 1902, forty and fifty 2093, fifty and sixty 2094, sixty and seventy 2158, seventy and eighty 1343, eighty and ninety 794, ninety and one hundred 95, one hundred and one 1, one hundred and eight 2.

There were christened in London during the year ending Dec. 15, 1829—males 13,674, females 13,354—in all 27,028.

The great destroyer of our race in time of peace is the *Consumption*, which more frequently originates in excess than any other cause. We close this article on life and death, with the following impressive extract:

"It is generally supposed that this earth is inhabited by one thousand millions of men, or thereabouts, and that thirty-three years make a generation, and therefore, that in thirty-three years there die one thousand millions. Thus the number of those who die on earth, amounts to

Each year, thirty millions;
Each day, eighty-two thousand;
Each hour, three thousand four hundred;
Each minute, sixty;
Each second, one.

This calculation must necessarily strike us; if the mortality be so great every year and every hour, is it not probable that he who reflects on it may himself be one of those soon who swell the list of the dead. It is at least certain, that it ought to lead us to think seriously and often on the subject.

Now, at this moment, one of our fellow creatures is going out of the world, and before another hour is past, more than three thousand souls will have entered into an eternal state.—*Philadelphian.*

FOREIGN NEWS.

REVOLUTION IN COLOMBIA—DIVISION OF THE UNION.—On the 26th of November the citizens of Caraccas, in public assembly, passed an act formally disowning the authority of Bolivar and the government of Bogota. This act has since been imitated by all the other provinces of the old republic of Venezuela, which embraces a population of about 1,000,000 souls, and constitutes the eastern half of Colombia. It would seem that the revolution was accomplished without bloodshed, and that General Paez was called to the supreme command without opposition.—*N. Y. Obs.*

REVOLUTION IN MEXICO.—By the schooner Maria Venanza, arrived here from Campeachy, says the New-Orleans Bee of the 27th Jan. accounts from Mexico to the 4th of January have been received. It appears that the system of a Central government will be established, General Bustamante having succeeded to drive from office President Guerrero. During the vacancy of the presidency the affairs of the government will be conducted by Don Pedro Valez, General Quintana and Don Lucas Alama. General Santa Anna remains neutral during all the commotion.

LATEST FROM MEXICO.—A letter from Vera Cruz, dated January 12th, says, "The revolution is quieted, and Bustamente declared President. Santa Anna has retired to private life. All is tranquil and business likely to improve." And another dated, Matamoras, January 10th, says, "You will have heard of the movements of General Bustamente. He, it appears, has got possession of the City of Mexico, and declares that he will adhere to the federal formation of the government, but that he wishes to correct abuses; time will show with what sincerity."

POWERFUL NEW FIRE ENGINE.—The engine of Messrs. Braithwate & Ericson will be a steam engine of about 30 horse power, which, on an alarm being given, will be drawn forth by horses; and a light being first applied to the fuel, which will be always ready in the engine, the wheels as they revolve along, will work the bellows, and get up the steam, probably before it reaches the place of the fire, where it will perform as much work in forcing water, as could be performed by about 250 men! Such an engine, with a sufficient supply of water, must speedily extinguish any conflagration that can take place.—*London paper.*

LONDON UNIVERSITY.—A London paper of the 6th of January says: "The London University is progressively improving. We are told that the number of students in attendance last year at this time, was 390, while this year there are 530; and what is very important, that while the fees received at the University Office last year at this time did not exceed £4,800, they amount this year to £7,600. There cannot be stronger evidence of success."

MISCELLANEOUS ITEMS.

Sewing silk has been manufactured in Arkansas, which is pronounced decidedly superior, in point of strength, to the Italian. The worms which produced the material, were fed on the leaves of the common forest mulberry.

The actual expense of erecting the State Prison at Sing Sing, N. Y. with its appurtenant out buildings, was 125,306 dollars 66 cents.

A letter dated Mobile, 26th January, says: "A few days since a Bishop of Florida arrived here, with eight suffragans, sent here by the Pope to guard us, that it may be hard to build up a church here."

A shop for mechanical labor, in connection with the Bloomfield Academy, N.Y. 40 feet by 20 and 3 stories high, was raised by Major Simeon Baldwin on the 7th Jan. and has since been enclosed and nearly completed; all without the aid of *ardent spirits*, though the weather has been extremely cold most of the time.

The Committee in Congress on the fifth census, estimate the population of 1830, as follows: free population, 10,650,000; slaves, 1,950,000; total, 12,600,000.—They recommend a ratio of 50 000 for the representation in the House of Representatives, which they believe will not increase that body beyond the number of 225 members.

OBITUARY.

DIED—In New-York, on Wednesday morning, the 17th ult. Col. HENRY RUTGERS, in the eighty-fifth year of his age. In the death of Col. Rutgers, we are called to mourn the departure of another of those patriots who espoused and defended the cause of liberty at the period of the Revolution. At an early day he took a decided stand against the aggressions of the mother country, and continued actively engaged until the close of the Revolutionary struggle. Through life he was distinguished as a steadfast and consistent friend of his country, was successfully called to occupy important public offices, and always stood high in the estimation and confidence of the General and State Governments. As a philanthropist, Col. Rutgers was no less distinguished; he conscientiously devoted a large portion of his income to charitable purposes. Many of the literary and benevolent institutions of our country have felt the influence of his liberality, and his more private charities were almost boundless. In him the poor have lost a friend indeed. But as a sincere and devoted Christian, the character of Col. Rutgers shone conspicuously; and his loss will be deeply deplored by the friends of piety. He brought his Christian principles to bear on every important action of his life, and was ever the warm advocate of the cause of religion. During a painful and protracted illness, his faith continued strong and unshaken in the merits of his Redeemer, and he died in the full hope of that life and immortality revealed in the Gospel. "Mark thou the perfect man, and behold the upright, for the end of that man is peace."—*N. Y. Obs.*

TERMS OF THE
PRESBYTERIAN ADVOCATE.
Conducted by an Association of Ministers.

The work will be published monthly, on good paper, much in the style of the National preacher; each number containing twenty-four pages of the common octavo size; making at the end of year a volume of about three hundred pages, with a title page and index.

The price will be *one dollar*, to be paid *in advance*, or on the delivery of the second number. Any individual transmitting to the publisher five dollars, shall be entitled to a sixth copy for his own use or for gratuitous distribution. On these terms the work will be about *one third* cheaper than other like periodicals in this country.

All persons disposed to patronize the work are requested to solicit subscriptions and send on as soon as practicable to the publisher, *post paid*. THOMAS T. SKILLMAN.

☞The second number of the Advocate is in the press, and will be issued about the 20th of this month, (March.)

NOTICE.

MR. David A Sayre, of Lex. Ky. has been appointed by the Executive Committee of the Board of Missions, Treasurer of the Board for the Synod of Ky. The Treasurer's of all the Auxiliaries, formed within the bounds of this Synod to the Board, are therefore, requested to forward either to the Rev. Joshua T. Russell, Corresponding Secretary and General Agent, No. 112 South Third St. Philadelphia,—or, if more convenient, to Mr. David A. Sayre Lexington, Ky. the number of subscribers obtained and the amounts subscribed, but not the names—(as it is found impracticable by the Board to receive them) and they are *particularly requested* to have all the names and monies paid for the Reporter forwarded. SIMEON H. CRANE.

Lexington, Ky, March, 1830.

A PIOUS YOUNG MAN,

WHO desires instruction in any of the usual branches of education, including the Latin and Greek languages, and who is willing to pay for his board and tuition by assisting a few hours daily in teaching smaller boys, will meet with a situation by enquiring at this office.

February 21, 1830.

POETRY.

From the Watchman.

YOUTH AND TRUTH.

O Youth! a voice is in thine ear—
'There is a life to follow this!'—
Hell warns with salutary fear,
Heaven woos the with its holy bliss.

Be still and listen. Sainted Ones,
In glory which shall never fade,
Are softly singing from their thrones,
'Sweet youth, be not by earth betrayed,

'For thee, for thee, the spoiler waits,
In pleasure's magic form arrayed;
Temptation lurks within thy gates—
Sweet youth, be not by earth betrayed.

'Lift up thine heart! The voice of prayer,
Shall bring deliverance from above;
Till Heaven shall call its child to share
The raptures of its holy love.'

Oh hear that soft, that blessed strain,
Obey the voice of heavenly truth,
And rich indeed shall be thy gain—
The guerdon of Eternal Youth!

NEWTON.

"*I am the way, and the truth, and the life.*"

"*I am the Way,*' our Saviour said,—
And narrow though it be,
Whoever walks therein, is led
The heavenly bliss to see.

Thou art the Way—O make our heart
Receive this truth divine;
And may we choose that better part,
Which makes us wholly thine.

'*I am the Truth*'—and dare we still
Our erring steps pursue;
Daily despise our Maker's will,
That's holy—just—and true!

Thou art the Truth—and O, dispel,
Doubts that obscure the mind;
May we desire to know thee well,
And *all* to God resign.

'*I am the Life*'—O, write our name
Within thy book of love;
Make us *true* followers of the Lamb,
To dwell with thee above.

Thou art the Life—O joyful sound!
To know the path to heav'n;
May we in wisdom's ways be found,
And *hope* to be *forgiven*.

MISCELLANEOUS.

THE LOVE OF BROTHERS,

Contrasted with Inhumanity.

In the reign of Queen Anne, a soldier belonging to a marching-regiment, which was quartered in the city of Worcester, was taken up for desertion; and being tried by a court martial, was sentenced to be shot. The colonel and lieutenant-colonel being at the time in London, the command of the regiment descended in course to the Major, a most cruel and inhuman man. The day on which the deserter was to be executed being arrived, the regiment, as is usual on these occasions, was drawn out to see the execution.

It is the custom on these occasions, for the several corporals to cast lots for this disagreable office; and when every one expected to see the lots cast as usual, they were surprised to find that the Major had given orders that the prisoner should die by the hands of his own brother, who was only a private man in the same company, and who, when the cruel order arrived, was taking his leave of his unhappy brother, and with tears fast flowing that expressed the anguish of his soul, was hanging for the last time about his neck.

On his knees did the poor fellow beg that he might not have a hand in his brother's death; and the poor prisoner, forgetting for a moment his petitions to Heaven, begged to die by any hands but those of a brother. The officer, however, could by no means be prevailed on to revoke his cruel sentence, though entreated by every inferior officer of the regiment; but on the contrary, he swore, that he, and he only, should be the executioner, if it were only for example's sake, and to make justice appear more terrible.—When much time had been wasted in fruitless endeavours to soften the rigour of this inhuman sentence, the prisoner prepared to die, and the brother to be the executioner.

The major, strict to the maxims of cruelty, stands close to see that the piece was properly loaded, which being done, he directs that the third motion of his cane shall be the signal to fire. Accordingly, at the third motion, the major (instead of the prisoner) received the bullet through his own head, and fell lifeless to the ground.

The man had no sooner discharged his piece, than throwing it on the ground, he exclaim'd—"He that can give no mercy, no mercy let him receive. Now I submit! I had rather die this hour for that man's death, than live an hundred years and take away the life of my brother."—No person seemed to be sorry for his unexpected piece of justice on the inhuman major, and the man being ordered into custody, many gentlemen present, who had been witnesses of the whole affair, join-to entreat the officers to defer the execution of the brother till the queen's pleasure should be known.

The request being complied with, the city chamber, that very night, drew up a very feeling and pathetic address to her Majesty, setting forth the unparalleled cruelty of the deceased officer, and humbly entreated her Majesty's pardon for both the brothers.

The brothers were pardoned and discharged from the army.—*Sailor's Magazine.*

VALUE OF RELIGIOUS NEWSPAPERS.

The editor of the Connecticut Observer, on presenting the patrons of that paper with an enlarged sheet, urges them to be more punctual in furnishing him with the needful, and remarks as follows:—

"The community are not yet fully aware of the value of the periodical press, or of its efficiency in promoting every good object. Religious papers are, in fact, only tracts which are issued periodically. And though in some respects, tracts, properly so called, have the advantage of religious newspapers, in many other respects the latter have the advantage of the former. *A word spoken in season*, often accomplishes more than a volume would a month afterwards. Good impressions are made, at the time they need be made for action; and errors and falsehoods are promptly exposed, before opportunity is given them to diffuse their poison through the system. We have been struck with one or two thoughts of the Charleston Union Presbytery on this subject. Among several other resolutions recommending the Charleston Observer to the public patronage, is the following:—"That in the judgment of your committee, it has been more efficiently useful than a much larger amount of capital and of labor employed in promoting any other benevolent object. When families are unable to pay for it, it should be given to them upon the same principle as tracts are distributed." We believe their remarks are not only just in the individual case to which they are applied, but as regards the general subject of religious newspapers. We would then ask every one of our patrons who desires to do good, whether he would not be doing it, in getting for us at least one new subscriber?"

TOM PAINE.

One evening I found Tom Paine haranguing a company of his disciples on the great mischief done to mankind by the introduction of the bible and christianity. When he paused, Mr. Paine, said I, you have been in Scotland, you know there is not a more bigoted set in the world than they are in their attachment to the bible—it is their school book, their churches are full of them. When a young man leaves his father's house, his mother always, in packing up his chest, puts a bible on the top of his clothes. [He said it was true.] I continued, you have been in Spain and Portugal, where they have no bible, and there you can hire a man for a dollar to murder his neighbor who never gave him any offence. [He assented.] You have seen the manufacturing districts in England, where not one man in fifty can read, (forty years ago there were no Sunday schools) and you have been in Ireland, where the majority never saw a bible. Now says I, you know it is a historical fact, that in any one county in England or Ireland there are ten times more capital convictions in six months, than there are in the whole population of Scotland for twelve; besides, says I, this day there is not one Scotchman in the almshouse, states' prison, bridewell, nor penitentiary of New York. Now then, if the bible were as bad a book as you represent it, they who use it would be the worst members of society, but the contrary is the fact, for our prisons, almshouses, and penitentiaries are filled with men and women whose ignorance or belief prevents them from reading the bible.

It was now near ten o'clock, P. M. Mr. Paine answered not a word, but lifting a candle from the table walked up stairs, leaving his friends and myself *staring* at one another.—*Blackwood's Magazine.*

THE POWER OF PIETY.

The late Mr. M——, of N——, in the county of F——, was a man of extensive property and a most inveterate swearer. In the company of his inferiors, superiors, or equals, it was all the same. Oath after oath rolled from his tongue. And yet there was one man in whose presence Mr. M—— was never known to swear. And who was he? A man of high rank, or political power? Not at all. He was one of Mr. M——'s own tenants. But he was a pious man; a fearless defender of the honor of his divine Master; and of him Mr. M——could not help standing in awe.

Let humble Christians think of this. When upright and consistent in their walk and conversation, their influence is much greater than they imagine. It is not always necessary that they lift up their voices to testify against those who insult the Majesty of heaven. The silent dial indicates the hour with as much precision as the deep-toned bell. But there are times and places when silence is absolutely criminal; and the man who would sit quietly by and hear the character of his brother made the subject of slanderous tongues is not half so culpable as he, who (professing to revere the name and attributes of the Almighty,) shall willingly continue in the company of men who are guilty of profaning both.—*London Evangelical Magazine.*

From the Christian Mirror.

A SABBATH SCHOOL LESSON.

GENESIS xxii. 1—9.

Abraham is subjected to a most severe trial, by being directed to offer his son for a burnt offering, on one of the mountains of Moriah. He enters upon a fulfillment of the command—the conversation between Abraham and Isaac on the way. He reaches the spot, builds an altar, binds Isaac, and lays him thereon.

After these things, v. 1.—In addition to all the foregoing evils, *God did tempt*, that is, *did try* Abraham.

My father, &c. v. 7, 8.—Of the inimitable and affecting tenderness of this dialogue, Dr. Hunter says—"The heart that feels not this, is lost to sensibility. Every endeavor to illustrate and enforce it, were idle as an attempt to perfume the rose, to paint the tulip into richer tints, or to burnish the sun into brighter lustre."

REFLECTIONS.

1. Great faith is the result of great trials.

2. The severest trials of a good man are generally reserved for an advanced stage of Christain experience. Abrahan had been as it were, banished from his father's house, at the age of 75 years—he had been repeatedly driven from the land of promise by famine, and the companion of his youth repeatedly forced from him, and suffered many other severe afflictions. But all his former trials were "superficial wounds compared to this." All the circumstances tended to aggravate it. "The tender manner in which God is pleased to describe that favorite child, would undoubtedly excite the most pleasing hope of some new mark of divine regard to him; "take now thy *son*, thy *only* son *Isaac*, whom *thou lovest*'—and invest him with all the honors of the promise, put him in possession of the destined inheritance? Ah no! Turn him out a wanderer after his brother Ishmael, with a loaf of bread, and a bottle of water, for his portion? That had been severe; but more dreadful still—and offer him for a burnt offering upon one of the mountains which I tell thee of!"

"The trial was, without doubt, greatly increased to Abaham by the delay, and the distance to the place of sacrifice. Had the oracle demanded an instant offering, the immediate impression of the heavenly vision would account for the suddenness and despatch of the execution. But leisure is afforded for reflection; parental affection has time to strengthen itself; the powerful pleadings of nature must, in their turn, be heard; the oppression of grief, of fatigue, of old age; the sight, the society, the conversation of Isaac, combine their operation to make him relent and return. But though nature knows—faith, such as Abraham's, knows not what it is to relent. With steady steps, and unshaken resolution, he advances to the fatal spot, now first distinguished by the choice of God, for the scene of this wonderful sacrifice; distinguished, in the sequel, as the seat of empire and of religion among Abraham's chosen race, and, finally, distinguished most of all by a sacrifice infinitely more valuable and important, and of which this of Isaac was only a shadow."

3. True faith manifests itself by *ready* obedience. When Abraham had received the painful command, he did not hesitate to obey, but *rose early*, and proceeded without delay to execute it.

4, In our solemn acts of worship, we leave worldly incumbrances behind us.

INDIANA.

Extract of a letter from Mr. S. S. Munger, Agent of the American Sunday School Union. The letter is dated, New-Albany, Indiana, Oct. 5, 1829.

"While in some places I have been under the painful necessity of spending the Sabbath among a people wholly regardless of its sanctity, in others I have been awakened by being informed of the prayer meeting at the rising of the sun!"

"One instance I shall never forget. Having rode thirty miles with the Missionary, who was going to fulfil an appointment at one of his places of preaching, conceive, if possible, what were my feelings, on arriving at the place. Not a house save M. R.'s could be found, and that was but a poor apology for a dwelling; a small plantation of about thirty acres was the only interruption to a howling wilderness. Overcome with the heat and fatigued with the ride, I could expect little or no comfort from these prospects. I finally gave way to my feelings by exclaiming with manifest impatience, 'Brother W. do you preach here?' 'Yes,' he replied.—'To what, pray?' said I. 'To undying souls,' he exclaimed, while tears of compassion for these poor sinners, and of pity because of my unbelief, stole down his cheeks.—By this time we were welcomed in the most affectionate manner by the family, who began to indulge the fear of being disappointed by their beloved minister.—They were told the object of my visit. I was welcomed again and again. They regretted that I could not stop and preach to them and their neighbors. After some refreshment, the best, be assured, they could procure, the people began to assemble for meeting. Soon the house was crowded.—We preached to them 'Christ and him crucified.' They wept and cried for mercy. I thought then upon my own incredulity, and said, 'Lord, I believe; help thou my unbelief.'

"Next day was Sabbath—meeting more interesting. Among others, I saw a Mr. J. who had rode sixty miles solely for the purpose of *piloting* brother W. into his settlement to organize a *Sabbath School*. This man, with two others, had pledged themselves to give seventy-five dollars per year, for one fourth of a Missionary's time, but they were obliged to live still longer in this destitute condition: In about a week I was there, and spent some days. The scene of parting is better imagined than described. This is the true character of many an Indianian. They are hungering and thirsting after the bread and water of life. They are willing to render all possible assistance for the support of the Gospel Ministry."—*Vermont Chron.*

FORGIVENESS OF INJURIES.

Is there a man who, if he were to stand by the death bed of his bitterest enemy, and behold him enduring that conflict which human nature must suffer at the last, would not be inclined to stretch forth the hand of friendship, to utter the voice of forgiveness, and to wish for perfect reconciliation with him before he left the world? Who is there that, when he beholds the remains of his adversary deposited in the dust, feels not in that moment some relentings at the remembrance of those past animosities which mutually embittered their life? "There lies the man with whom I contended so long, silent and mute forever. He is fallen: and I am about to follow him. How poor is the advantage which I now enjoy? Where are the fruits of all our contests? In a short time we shall be laid together; and no remembrance remain of either of us under the sun. How many mistakes may there have been between us? Had not he his virtues and good qualities as well as I? When we shall both appear before the judgment seat of God, shall I be found innocent and free from blame, for all the enmity I have borne to him?" My friends let the anticipation of such sentiments serve now to correct the inveteracy of predjudice, to cool the heat of anger to allay the fierceness of resentment. How unnatural is it for animosities so lasting to possess the hearts of mortal men, that nothing can extinguish them but the cold hand of death! Is there not a sufficient proportion of evils in the short span of human life, that we seek to increase their number by rushing into unnecessary contests with one another.—*Blair.*

Rich and Poor.—The happiness a man derives from money is in proportion to his well directed generosity. A poor man, who thinks he can afford to give his mite, feels richer than the miser who will not give any thing.

LAFAYETTE SEMINARY
AND
YOUNG LADIES' BOARDING SCHOOL

THE next Session of this Seminary will commence on Monday the 15th of Feb.

In this Seminary instruction is given in all the English Branches usually taught in the highest schools of this kind. In addition to these, Latin, French, Music, Drawing and Painting, Fine Needle-Work, and working on Lace are also taught.

Besides the Principal, three young ladies are constantly employed in the different departments of instruction, and no pains will be spared to render the education of our pupils as thorough and complete as possible.

TERMS—First Class, eight Dollars per Quaarter—Second, six Dollars—All under ten years of age, five Dollars—Musick, eight Dollars—Drawing and Painting, eight Dollars.

Peculiar advantages are afforded to those who board with the teachers.

ORRAMEL S. HINCKLEY, A. M.
Principal and Superintendant.

Lexington, Feb. 1. 1830.

The Olive Branch will insert the above 5 times and send the account to this office.

LETTERS ON
THE DIVINE PURPOSE,
BY REV. JOHN MATTHEWS, D. D.

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NOTICE.

THE Treasurer's of all the Auxiliary Societies to the Board of Missions of the General Assembly of the Presbyterian Church, organized in the Sessions of the Churches recently visited by the subscriber are requested to prepare and forward as soon as practicable full and accurate lists of all the subscribers obtained, in connection with the sums annexed to their respective names, to the Treasurer of the Board, SOLOMON ALLEN, Esq. No. 13, South Third St. *Philadelphia*.

SIMEON H. CRANE.

LEBANON SEMINARY.

THE subscribers respectfully inform the public, and particularly the friends of literature, that they have lately taken the charge of the Lebanon Seminary, Washington county, (Ky.) in which they have just opened a school for the reception of students. The branches taught in this institution, and the terms of tuition are as follows:

Reading, Writing, Arithmetic and Book-Keeping, $10 per ann. or $5 per session.
English Grammar and Geography $10 per annum, or $6 50 cts. per session.
Logic, Rhetoric and Evidences of Christianity, $15
Geometry, Algebra, Natural Philosophy, &c. 15
Latin and Greek Languages 25
Latin without the Greek, together with other branches 20

The subscribers are well apprized of the common and intense anxiety of parents to be omce well acquainted with the qualifications and character of those to whose care they may intrust their children for the purpose of receiving instruction. But, notwithstanding, they offer neither pledges nor promises, but can only say that "to think is to learn" shall ever be their motto, and a sincere desire to promote the cause of literature shall uniformly influence their conduct as teachers. The town of Lebanon possesses every common advantage for the accommodation of young gentlemen from a distance. The society is good and terms of boarding cheap. A respectable farmer, living near the Seminary, has pledged himself to board a considerable number of students at the rates of $40 per annum, or 75 cts. der week.

R. C. GRUNDY, *Principal of the Classical & Mathematical Department.*
A. S. HOUSWLY, *Principal of the Reading & Writing Department.*
January, 1830.

GREENVILLE FEMALE ACADEMY,
HARRODSBURHG, KY.
WILLIAM D. JONES,

HAS purchased, and is now fitting up, the Greenville Springs, and will open a Female Academy on the first Monday in May next. This establishment and its advantages are too well known to the public to need particular mention. The studies of the young ladies who may be committed to his care will be constantly conducted by himself. Having determined to engage in the instruction of Females, from a conviction of the extensive sphere of usefulness which it offers, he will use every effort to make his institution as permanent and as extensively useful as possible. His own interest, the usefulness and reputation of his school, he deems are sufficient pledges for his strict attention to his pupils. The following will be the course of tudies:

First Class—Reading, Writing, Spelling (with definitions,) Mental Arithmetick, English Grammar with exercises, &c.

Second Class—Reading and Arithmetick coutinued; Geography, History, ancient and modern, Rhetorick, Logic and Compositions.

Third Class—Astronomy, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Evidences of Christianity and Compositions. Any of which may be omitted at the option of parents.

The year will be divided into two Sessions, of five months each; the summer session beginning on the first Monday in May, and ending the last of September; the winter session, beginning on the first Monday in November and ending the last of March.

TERMS.

Boarding, with washing, fuel, &c. including tuition, per session, $55 00
Tuition without boarding, 15 00
Payable quarterly in advance.

Accomplished teachers of Musick, Painting, &c. will be employed, and instruction in the several ornamental branches may be had at a small additional charge, and if the demand will warrant it, teachers of the French and other Modern, and the Ancient Languages, will be employed. Those who feel disposed to educate their daughters or wards at this institution, can, for further information, apply to WILLIAM D. JONES,
Harrodsburg, Kentucky,

Or refer to the professors of Centre College and the gentlemen of Danville and this place. Many other references might be added, but he supposes such information as may be desired, can be had from these.

December 18th, 1829.

MUSTARD SEED
WANTED.

APPLY at the North East Corner of the public square, in Lexington, Ky. to
N. BURROWES.

Lexington, Feb. 1, 1830.

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